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"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 24.

NEW-HAVEN, NOVEMBER 14, 1835.

VOL. XX

# RELIGIOUS INTELLIGENCER,

NEW SERIES;

PUBLISHED

BY

NATHAN WHITING.

CONDUCTED BY A VOLUNTARY ASSOCIATION.

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## Missionary.

"Go ye into all the World, and preach the Gospel to every  
creature."

From the *Missionary Herald*.

LETTER FROM MR. WHITING,

DATED JERUSALEM, FEBRUARY 3, 1835.

*Sickness and Decease of Doct. Dodge.*

[Doct. Dodge was a native of New Castle, in the  
State of Maine, and received his preparatory and  
professional education, principally, both in medicine  
and theology, in Brunswick, in the same State. He  
embarked at Boston on the 30th of October, 1832,  
and arrived at Beyroot in Syria in the following Feb-  
ruary. This was his place of residence and the  
principal scene of his labors till within a few months  
of his death, when, in consequence of the decease  
of Mrs. Thomson at Jerusalem, himself and wife, in  
company with Mr. and Mrs. Whiting, removed to  
that place. After a few months labor in that city of  
sacred recollections, he was called to his rest, and his  
body now sleeps on Mount Zion, by the side of Dr.  
Dalton and Mrs. Thomson.]

He died on Wednesday morning last, the 28th of  
January. The circumstances were, briefly, as fol-  
lows. On Saturday, January 3d, he returned from  
Beyroot, whither he had been called to visit Mrs.  
Bird, then seriously ill; and on his arrival, his health  
appeared to have suffered from exposure and fatigue  
on the journey. He, however, felt tolerably well  
for four or five days, when indications of an ap-  
proaching fever appeared. He took medicine, but  
kept about a few days longer. On Sabbath, Janua-

ry 11th, he attended meeting with us, and preached,  
much to the edification of all of us, but to the mani-  
fest injury of his own health. Our prayer-meeting  
that evening was at his house. He joined in the  
exercises with unusual interest, speaking for some  
time with much animation, though evidently with  
pain to himself. His face was flushed with fever, and  
it was plain to us all that he was ill. The next day  
he kept his bed, and had considerable fever, pain in  
the head, etc. On Tuesday he thought it best to  
lose a little blood, which partially relieved the pain  
in his head, but left him much prostrated. His fever  
increased. On Wednesday we became much alarm-  
ed. His disease had now become violent, and was  
fast wasting his strength; and he felt that he was no  
longer competent to prescribe for himself. We  
knew not what to do, but our eyes were lifted up to  
the Lord for help. Very providentially and gra-  
ciously, medical aid was brought to us at a moment  
when we little expected it. On Wednesday evening  
our countryman, Dr. Nutt, arrived at Jerusalem.—  
The next morning, as soon as I heard of his arrival,  
I called upon him and requested him to visit Doct.  
D., which he very kindly did, and continued to do  
daily, (except when absent from the city,) twice a  
day, until his death. Doct. N. said he saw nothing  
specially alarming in the case, but hoped that the dis-  
ease would soon yield to the influence of calomel,  
which he commenced giving immediately. But in  
this hope he was disappointed. The fever continued  
with undiminished power for ten or twelve days, and  
then assumed the form of typhus. At this crisis, the  
violence of the fever abated, and the patient seemed  
somewhat relieved. Though greatly reduced, there  
were some symptoms which encouraged us to hope  
for several days, that he was better, and would be  
restored. But his strength and flesh continued to  
fail; and on Wednesday morning, January 28th, (as  
already mentioned,) just at the dawn of day, his  
spirit took its flight.

His disease had, from the first, determined strong-  
ly to the head. Five or six days after he was taken  
down, he became delirious and continued so until his  
death. Previous to this, however, he had expressed  
an entire and happy confidence in God, and a perfect  
willingness to refer the end of his illness wholly to  
him. He was not afraid to die. On the contrary,  
he expressed a desire to depart and be with Christ.

Thus it has pleased God again to lay his holy  
hand upon us, and to take from our mission one of  
its most beloved and most valued members. Our de-  
parted brother had endeared himself exceedingly to

us all. His example and conversation were highly honorable to the gospel and edifying to all who knew him. He possessed rare qualifications for usefulness as a missionary—a clear and well disciplined mind, a sound judgment, very enlightened views of the whole subject of education, and a happy talent for engaging the attention, and communicating instruction to the young. His medical knowledge, moreover, gave him pre-eminent advantages. His love of the missionary work, his faith in God's promises, his enterprising zeal, and his christian humility, were certainly uncommon. His opinion on all practical questions, in relation to the missionary work, was highly valued, though always modestly given. And on the subject of personal, experimental religion, his conversation and his sermons were truly refreshing. I believe there is no one of our missionary brethren in Syria, who did not feel—certainly I did myself—that it was a happiness to be intimately associated with him. I had looked forward with fond anticipation, to years of happy co-operation with him in the work of the gospel at this station.

For several months preceding his last sickness, and more especially since we removed to this city, it was apparent that he was making rapid advances in holiness. His prayers, his sermons, his conversation, and his whole deportment were unusually spiritual and heavenly. He spent more time than usual in private devotion. The day of monthly concert for prayer, which it was our practice to observe as a day of fasting also, was always a precious day to him. Particularly so was the first Monday of the year, the day devoted to prayer and fasting by the churches in America. This was the last monthly concert that he attended. It was chiefly his earnest desire to be with us on that day, and his unwillingness to spend it on the road, that impelled him forward so rapidly, perhaps imprudently, in the latter part of his journey home. By a great effort he was just able to reach Jerusalem on Saturday evening, January 3d, before the gates were shut. He had the gratification of observing the day with us, as he had desired; but that effort was too much for him. It was, as we believe, during the last two or three days of the journey, that the seeds of that disease were sown, which destroyed his invaluable life.

It is natural to regret that his health was so exposed on that journey, and to wish that he had been more careful and taken proper rest and medicine immediately after his arrival at home. The weather was, at that time, remarkably cold and wet; and one day, soon after he reached home, he spent several hours in a cold uncomfortable room, arranging his medicines, and putting up medicine for some sick persons at Ramla, whom he had seen on his return from Beyroot. But let us not look too much at these second causes. When I think of the incalculable loss which our mission, and especially this infant branch of it, has sustained; when I look at these perishing souls, who are no longer to have the benefit of his prayers, his instructions, his holy example, and his medical services; or at his bereaved partner and orphan child; or think of my own personal loss; my mind finds little repose until I look beyond means, and resolve it all into the holy will of God. His work was done; and it was the will of Christ that his dear servant should be with him, where he is,

and behold his glory. Even so, Lord Jesus, for so it seemed good in thy sight. Here is a resting place for the afflicted soul. Here, blessed be God, we have found consolation in our sorrow. And here all who knew and loved our departed friend, will find consolation.

#### LETTER FROM MR. GOODELL,

Dated CONSTANTINOPLE, March 3d, 1835.

#### *Meetings conducted in the Turkish Language.*

The following article will probably convey to the reader some notion of the simplicity of language and manner which a missionary must adopt, and of the interest with which he must invest his instructions, when attempting to convey the first rudiments of christian knowledge to minds wholly uninformed on the subject.

I have frequently informed you of our weekly Turkish meetings, but I believe I have never given you any very particular account of them. They are always opened with prayer in Turkish, and almost always by myself. Those who bow the knee with us on these occasions, "are chosen and called and faithful;" and they represent five different nations, one of which is the Osmanly. We read a chapter in Turkish, each one a verse in turn, and any one who pleases making a remark, or asking a question. We are reading the New Testament in course, and I always make previous preparation, both for the devotional part, and also for expounding the whole chapter. To give a particular account of this exercise, would be like giving an exposition of the whole New Testament; but I will, if requested, endeavor from time to time to furnish an example of my general manner. For the present, the following must suffice.

In the 8th chapter of Mark, from the 22d to the 26th verses, is an account of a blind man being brought to Christ in order to be cured, and of the latter taking him out of town for the purpose. My remarks on this portion of Scripture were, in substance, as follows:—

We are not told why our Lord did not perform the miracle in Bethsaida, where he then was, and where he had already done many wonderful works; but as he afterwards charged the man not to go back into the town, nor tell it to any person living there, it seems most likely it was done in order to avoid a great collection of people, and thus exasperating still more the pharisees, who already had designs upon his life. "Woe unto thee, Bethsaida!"

But look at the condescension of our Lord in leading the blind man out of town *himself*. A physician in such cases would be likely to say to the friends of the patient, Take him into such a room, or such a place: but our Lord, instead of ordering others to do it, condescendingly takes the hand of the blind man into his own, and leads him out *himself*. Did ever poor blind man have such a leader before.—Had I been there, I certainly would have followed after, if for no other purpose, yet to learn how to lead a poor blind man. What a subject for a painter! The streets in Palestine are universally bad; very narrow and filthy and crowded; sometimes partly supplied with stepping stones; sometimes half obstructed by donkeys, porters, heaps of rubbish,

and proud pharisees. How carefully and gently does our Saviour lead him along, watching his every step; now taking him a little this way, now that, to avoid every animal, stone, stick, or other obstruction! And the blind man, perhaps, anxiously asking his kind leader where he was going to take him; whether his friends were following them; whether he could for certain open his eyes; whether it would hurt him much; and so on. And our blessed Lord, in his own tender, gracious manner, soothing the fears and anxieties of his patient, saying, "Son, be of good cheer; Be not afraid, only believe; all things are possible to him that reposeth confidence in me."

They have passed the last house in that unbelieving, impenitent city. They are now without the walls of Bethsaida, far away from the huzzas of inconsiderate friends, and the murmurings of scribes and pharisees. They stop in the open fields. The heart of the poor man palpitates with hope and fear. He perhaps begins to tell how much he has suffered, and how thankful he should be, could he again behold the light of day. He has been assured that the Lord had cured diseases of various kinds, but can he open the eyes of the blind?

The Lord gently puts his hands upon his eyes, and in a moment asks him if he could see any thing. There was a partial restoration. He had some glimmerings of light. And, in consequence, his faith is strengthened. His confidence in the goodness and power of his hitherto unseen friend and guide, is greatly increased. His bosom already begins to swell with emotions of gratitude and love; and he commits himself more entirely and unreservedly, and with more hope and trust, to his care and management.

Another touch from the hands of his Lord, and his sight is fully restored. He looks up into the face of his benefactor with feelings which cannot be uttered. He looks abroad upon the works of creation, the sky and water, the hills and vales, the trees and grass and flowers; and again does he turn to the pleasant countenance of his benefactor; his own eye meets the placid eye of Infinite Kindness; he tries and tries in vain to express the ten thousandth part of what he feels; and the eye that had been moistened by the Saviour's touch, is now melted in tears.

We too are blind; Christ is the only physician; faith will lead us to him; and whosoever cometh to him shall no longer walk in darkness, but shall have the light of life. He will open our eyes. He will enlighten our understandings. He will show us his glory. He will guide us into all truth. If we commit ourselves to his guidance, we shall never fall. If we permit him to take our hand into his own and to lead us, we shall never stumble. If we turn whenever we feel his Spirit gently pulling us, we shall never take one wrong step. Dark and blind as we are in ourselves, we shall walk surely; and we shall certainly be brought forth to the light of eternal day.

This exercise is always interesting to my own feelings, and apparently so to those of all the others; and at times it is deeply affecting.—*Ibid.*

**SYRIA.**—The Committee have authorized the mission in Syria to establish a seminary for preparing native helpers for the missionary work. A printer is needed for that mission, to be sent forth as soon as

possible. Miss Williams, destined to this mission, arrived at Smyrna, in the *Angola*, June 29th. It is expected that two or three additional missionaries, with their wives, and a female teacher, will embark for this mission during the present month.

*Missionary Herald.*

**SINGAPORE.**—The Committee are about enlarging the printing establishment at Singapore, and sending out another printer. They have also resolved to instruct the missionaries residing there to make immediate preparations for a missionary seminary, for the purpose of rearing native preachers and teachers in the Chinese, Siamese, Malay, and other languages; and where, also, in special cases, young men from this country may be prepared for different stations of usefulness in connection with the missionary enterprise.

Two missionaries are to be sent to Singapore, as soon as the suitable men can be obtained, with special reference to the publication of the gospel through the press in the Malay language; and another, who shall make it his special object to prepare, print, and circulate the word of God and other useful books in the Bugis language.—*Missionary Herald.*

**SANDWICH ISLANDS.**—A letter received at the Missionary Rooms, dated Honolulu, June 26, 1835, says:

The reinforcement, after a pleasant voyage, and the kindest treatment from all on board, arrived here on the 6th of June, was welcomed by us, and by the rulers of the Islands. Messrs. Dimond and Hull are located at Honolulu. Mr. Rogers leaves this place for the purpose of managing the press at the High School. Mr. Coan goes with Mr. Lyman to Hilo, as Mr. Dible is now placed at the High School.—*Bos. Rec.*

#### MISSIONARIES TO FRANCE.

Messrs. Willard and Sheldon, missionaries to France, with their wives, embarked at New York on the 25th inst. in the packet ship *Havre*, for *Havre*. The packet was to have sailed on the 24th, but the weather did not permit. Services preparatory to their departure, were held in the Rev. Mr. Sommers' Meeting-house, in Nassau-st. on Friday Evening, the 23d, in which the Rev. Messrs. Maclay, Bolles, Willard, Sheldon and Sommers participated.

Messrs. Willard and Sheldon are both graduates of Newton Theological Institution. In the numerous family of missionaries, which recently embarked in Boston for India, Hamilton Institution and the Virginia Baptist Seminary were largely represented. Facts like these we record with unfeigned satisfaction; because they show that the object had in view by our young men in seeking an education for the ministry, is not to gratify a pride of learning, but their better qualification to preach the gospel of Christ.—*Watchman.*

Some of the Bible Societies in Tennessee, are doing nobly, particularly the Middle Tennessee Bible Society. A resolution unanimously passed, contemplates raising ten thousand dollars. Of this sum, one thousand were contributed principally by the citizens of Nashville and its vicinity; and one thousand by the Maury County Bible Society.—*N. Y. Obs.*



## Miscellaneous.

From the Home Missionary.

### CORRESPONDENCE OF THE A. H. M. S.

From the Rev. Theron Baldwin, of Illinois.

LETTERS TO YOUNG MEN, NO. VI.

Charles Butler, Esq., Cor. Sec. N. Y. Y. M. H. M. S.

Dear Brother,—I now resume the subject of my last letter, and remark,

2. That *private Christians*, in order to render the laborers already in the field more effective, can so throw themselves into the Lord's work, that ministers will not be compelled to leave the word of God, and "serve tables."

They might easily be set free to give themselves "continually to prayer, and the ministry of the Word." It is well known that ministers, more especially in a new country, are not unfrequently borne down with labors which any devoted Christian might perform as well, or better than themselves. So that in the places where, of all others, it is most important that they should be entirely devoted to the preaching of the Gospel, they are loaded down with the mere business of their congregations. While, then, you pray that laborers may be sent into the western harvests, what if you were honestly to inquire before God, whether it is not your duty to go and plant yourselves by their side, and take from them some of the burthens under which they are now ready to sink.

There is no doubt that *sanctified intellect* is the great desideratum of this benevolent age. It is, under God, the propelling power of all moral machinery. Like the living creatures in the wheels of Ezekiel's vision: wherever it moves and turns, the wheels move, and just where it stops, the wheels stop! And it is not ministerial talent alone that is needed—for ministers, in whatever numbers raised up, can never do the whole work. As well might Bonaparte have disbanded his armies, and attempted to fight the battles of Europe alone. The great adversary of God and man, does not accomplish his dark designs by *unaided* strength. His legions all awake, and sally forth to their work of death at his bidding. Even on earth, from the keen sighted, the learned, the malicious sceptic, down to the most profane and ignorant brawler, all are at work, and *always* at work. Through every possible avenue they cause their noisome influence to reach the human heart.

And we need such a development of intellect in the church of God; minds of every grade and condition of life waked up, and made to act on *similar* minds. All over Christendom there are *clusters* of what we consider *sanctified intellect*, a great proportion of which is absolutely *dormant*. And this is by no means the darkest shade in the picture. Were tens of thousands of talents in the church simply bound in napkins, and carefully laid away, the condition of the world would be vastly improved. But alas! they are really active in the cause of the enemy! The unceasing cry from the four winds is for men, and that in all departments of Christian effort: but they cannot be had. And still there is no want of intellect in the church to be used in fomenting

and perpetuating useless disputes. There is enough to contend about the "mint, the anise, and the cummin" of religion, enough to excite suspicion against and slander brethren, and to pull all the motives out of each others' eyes! There is enough to keep up a perpetual denominational warfare, to guard all the passes of the rival sect, and cut off its march to a dreaded ascendancy; enough to meet all the claims of the world, hoard up riches, chase the phantoms of fashion, of honor, and of pleasure—enough, in short, for ten thousand nameless, worthless purposes!

When one goes out into the destitute fields of the world, and finds them all white to the harvest, and yet sees no one to thrust in the sickle and reap, it is heart-sickening to look at this prodigality of intellect; and he almost feels that if he could gather up even the fragments, and bring them into combined and vigorous action, the world might speedily be converted! How can the church consistently pray the Lord of the harvest that he would sanctify and bring into the field new laborers, while such a poor use is made of the blessings already granted? Would a son in trade be likely to succeed in renewed applications to his father for aid, when it was notorious that he had squandered all that had been previously given? I have often thought that this was one important reason why God permits the cry of a perishing world to roll over the churches as the wind moans among the tombs, while there is really heard but a little more of a response than from the regions of the dead!

We have reached a most solemn crisis. Can nothing be done? Is there no hope but in the tardy operations, at best, of our education societies? We talk of retrenchment in dress and food, and a thousand devices are practised by individual Christians, to increase their ability to give. All our benevolent societies feel the importance of rigid economy in the disbursements of their funds; and extreme sensitiveness (as there should be) exists with regard to injudicious expenditures. And is it not time to inquire, to what purpose is all this *waste of intellect* in the church? Is there a benevolent society in Christendom that would not instantly forfeit the confidence of its patrons, provided its *pecuniary* resources were used as are the *intellectual* resources of the church in this age of strife?

Is it not obvious to the most careless observer, that the *development and right application* of that already within the bounds of the church, is a matter too little heeded? The energies of the people of God, so far as they are called forth, are mainly directed to *new conquests* in the kingdom of darkness. But if all that are professedly consecrated, were brought into action and judiciously applied, how long before the world would feel their power? Why then should we longer neglect to give this object the prominence which it deserves? We must not expect that this world is to be brought back to God at any *cheap* rate; it would be contrary to all analogies in the great scheme of redemption. It cost an infinite sacrifice to open up before the sinner the way of life; and as God carries on to their completion his schemes of mercy, he will probably *preserve* this proportion. When Christians have contributed a portion of their substance to some benevolent object, they are prone to fold their arms in conscious peace, and feel that their duty to that cause is all discharged. But I

would gladly engrave it with a pen of iron upon every Christian's heart, that there is *no substitute for personal effort in their appropriate sphere.*

Such is the present condition of the world, that this subject appeals with peculiar power to *young men.* It is becoming a very commonly received doctrine, that *every young man* ought either to preach the Gospel *in person or by proxy.* The latter, it is true, is noble, and an amazing advance on the spirit of past times, and yet the inculcation of it is by no means free from danger. It would no doubt let multitudes of young men off at vastly too cheap a rate. For they might engage in some lucrative business, and put their consciences at rest, by paying annually their one hundred, or their five hundreds at most, while not a convenience nor a luxury is touched, and they are absolute strangers to the experience of the Saviour, of whom it is recorded that "he pleased not himself!" Now if our young men are left to feel that they can in this way discharge their duty to the cause of God, how many will neglect to set down prayerfully to the examination of the question, whether they ought to devote themselves to the work of the ministry? But what young man, with the vows of God upon him, when the world is perishing, can neglect with a clear conscience, *such examination?*

Who would think of praying by proxy, or growing in grace by proxy? And yet many Christians seem to imagine that all their personal efforts for the salvation of the world, are to be made by *proxy!*—And if the giving of their money can excuse them, they are glad to make the compromise. But no Christian can purchase with money a license to be idle in the vineyard of his Lord and Master. When the groans of the perishing heathen came up into the ears of Carey, and Martyn, and Hall, and Judson, and others; and the voice of God evidently said, go tell them that Jesus died for sinners; suppose they had replied, (if possessed of this world's goods,) "Lord here is my house, my farm, my gold and silver, my comforts, *my all*—take them and use them in sending *others* to the heathen, but I pray thee have *me* excused!" Would not God have *abhorred* the sacrifice? Such is the economy of redemption, that he needed those men to go *in person*, and bring his truth to bear on the mind. Although "the invisible things of him from the creation are clearly seen, being understood by the things that are made, even his eternal power and God-head," yet the "foolish heart" of the heathen has in every age been "darkened." And though he has given to the world his written word, it is still "by the foolishness of preaching" that he has "determined to save them that believe."

Sanctified mind is the real soul of all benevolent machinery. Though the providence of God may occasionally throw into the pathway of the sinner the printed page that rouses, melts, and reclaims him, yet it is when accompanied by the affectionate appeal, the pointed application, the fervent prayer of the tract distributor, the S. S. teacher, or the mother, that it does its mightiest execution. Of this species of effort the devoted Harlan Page is a luminous example. Hence the peculiar interest thrown around any department of benevolence that is calculated to develop mind. That individual who opens any new avenue to the human mind, or divests truth

of any of the mists that envelope it, so that it shall beam with a brighter luster on the heart, may well be considered a benefactor of his species. So of him who shall wake up and apply mental resources in the cause of benevolence. That pastor who trains his church to active personal efforts for the salvation of souls, does more for the cause of righteousness than he who simply throws tens of thousands into the treasury. So of those Christians who gather around their pastor, and say, "here are we, send us to the doing of whatever lies in our power."

The children of this world, who in their generation are wiser than the children of light, never raise up *engineers* for canals and railroads at great expense, and then put them at the *spade.* But this species of economy is exceedingly prevalent in the church. And the universal abandonment of it would instantly increase the power and glory of the church a thousand fold! The various modes in which we might economize, I have neither time nor room to point out; it might well occupy a volume.

Yours, &c.

THERON BALDWIN.

#### PROFESSORS OF RELIGION WHO HAVE REMOVED TO THE WEST.

At the present time, when there is a very prevalent spirit of emigration from the Eastern and Southern churches, to the inviting lands of the West, it ought to be a matter of no small interest to the friends of religion who remain behind, that their children and brethren who go forth from them, should speedily connect themselves with Christian churches in the new country, and throw their influence into the scale of religion and order. There is a remissness on this subject, that ought to be remedied; and we would respectfully request the churches at the East, whose members have moved away from them, to look after the present relations and habits of those members. Hear the testimony of a judicious minister in Illinois, in relation to this matter.

Things appear to prosper among us as much as one would reasonably expect. Last Sabbath was our regular season for communion. Was assisted by brother H. Twelve were admitted to our church by letter. This addition was somewhat interesting to us, because the larger part had been for some time in doubt with which church to unite. They now came freely and cheerfully. There are a few others from the East, who still stay away from our communion, because they are not pleased with our manners, our mode of doing business, the session, &c. It is to be regretted, that so many of our Eastern brethren possess such feelings, as they come among us. They must learn not to expect perfection in any church, and also that we do not everything here exactly as they do in New England, and probably never shall. And one thing more, how important that all who leave the church for the West, be recommended to unite with the church, immediately on their arrival, if they can find a Congregational or Presbyterian church. It does seem sometimes, that some church members feel that they have something like a *furlough* when they get away from their church, with a good recommendation. I fear that they feel released in a measure from responsibility; for some are known to break the Sabbath,

and the rules of the Temperance Society, and, I should think, their covenant vows. Yet we rejoice that while some seem to prefer a release from the church for a while at least, there are others, prompt in making known their discipleship, and desire to be in connexion with the church of Jesus Christ.—Would that my Eastern brethren were more faithful in charging their members, when about to leave them for newer settlements, to remember their covenant vows, and to seek a church, and to prefer God's people to any other, and to wear the armor of God wherever they go. O! what influence such faithfulness might give those disciples, and what lasting benefits would be conferred to the Western churches.

*Ibid.*

FROM REV. J. F. BROOKS, BELLVILLE, ILLINOIS.

The writer of the following, went to Illinois as a Missionary of the A. H. M. S. in 1831. He has labored principally at Bellville, and our columns have occasionally contained extracts from his communications. He now retires from the service of the Society, in obedience to his own convictions of duty, and the advice of his brethren, in order to raise up an institution of learning, the want of which in that vicinity, has greatly impressed the friends of religion and morals. The following are his remarks on the necessity of a missionary laborer to take his place immediately.—*Home Miss.*

As there has no missionary yet arrived to fill my place, I shall continue to preach a few Sabbaths longer.

#### TWO CHURCHES BUILDING BY CATHOLICS.

But one thing is certain, we must have another missionary here soon, or abandon the field to the Catholics, who I have no reasonable doubt will occupy it speedily on our retiring. They are erecting two new churches in the vicinity; one at the "French Village," half way between this and St. Louis; the other at the English settlement, south of us, near the line, between this and Monroe county. Just before I commenced my school here, they were talking freely of a church in this place, and some words were dropped respecting a female seminary. But since our school has been in progress they have been silent on this subject.

#### A MINISTER NEEDED.

I have not yet learned what is to be our success in raising means to erect a suitable building for the school. If those who have means to give, could see all the reasons for such an appropriation as I see them, I cannot doubt that we should succeed. But in case of success, we only need a missionary the more, lest we enlighten the youth to enable them to become more abundantly wicked. The current of unholy sentiment and feeling, which prevails in this community, would destroy all the religious influence which a school alone could produce.

If we fail in our present efforts in behalf of this place, I do not expect to tarry here more than a few months. The circumstances under which I have been compelled to labor as a pioneer in the place, render my prospects as a missionary in this location, far less encouraging than they would be to a missionary entering now, whose prospects, I think, would be peculiarly bright, considering the wickedness of the

place; at least, tenfold more so than mine were when I entered, for much prejudice has been done away, and there is now a wide door of usefulness opened.

Inasmuch then as you regard the interests of pure and active religion in the S. W. part of this state; as you regard the foothold already gained in this place; and as you prefer Protestant influence, to Catholic bondage, I pray you let this stand among the most urgent calls in Divine Providence, for your immediate attention. Do not regard it as my call. I only state the facts truly as I am able. *It is God that speaks.* And permit me to say, that if his voice is not heard, I sincerely fear he will reprove that neglect through the thunders of the Vatican, when it is too late to repair the evil.

#### ENCOURAGING PROSPECTS IN WEST AFRICA.

The Rev. Thomas Dove, Wesleyan missionary, in a letter to the directors of the British and Foreign Bible Society, dated Mac Carthy's Island, River Gambia, West Africa, March 30, 1835, gives the following animating view of the prospects of religion in that part of the world.—*N. Y. Obs.*

There is evidently a great and glorious work going on among many of the African youths who work the merchants' vessels on the River Gambia. Their thirst for religious knowledge is intent and ardent: there is a holy emulation among them to read the Holy Scriptures and useful books. They often, on their arrival at this place, apply to me for books.—On asking them what kind of books they require, their reply is, About "God so loved the world, that he gave his only-begotten Son," &c.

The spirit of enterprise is evidently going out of the Mahomedan system. Their opposition to the course of our common christianity has, in some measure, abated; a spirit of despondency has come over the minds of some of the Bushereens; and the gospel of God our Saviour is silently winning its widening way in this part of Western Africa. The Arabic Scriptures will be the principal means, under God, of enlightening and saving the Mahomedans in the interior of this country.

#### LIBERTY.

It is the object of the Gospel to make men free. The Bible is the code of liberty. Depraved men are enslaved under the law of sin and death. The law conflicts with the law of righteousness and life, which is the supreme law of the Universe. All who are enslaved under the former, of course come under the condemning power of the latter; and the only way to freedom, for them, is by a transfer of allegiance. The law of righteousness being infinitely wise and good, and the Administrator of it infinite in love and mercy, it cannot be otherwise than that such as are conformed to it should find every thing working together for good to them. Just as under the wise administration of free civil institutions, the good citizen feels himself perfectly free,—his mind and will being coincident with law in all cases.

Observe how the Bible and the constitution of free civil institutions coincide in their requirements. The Bible says,—"To be free you must be holy. Just so far as you depart from the law of holiness, you must sooner or later feel the bitterness of that departure.—

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That law must be to you either a blessing and a delight, or a dread and a painful restraint. You are so constituted, and the order of the universe is such, that liberty cannot be found in licentiousness; though hand join in hand the wicked shall not go unpunished. To be free, you must be a **GOOD MAN**.—The spirit of free institutions looks upon the lawless and disobedient with an aspect equally austere: 'You can be free, only by conformity to law; you can feel yourself free, only in proportion as your mind and will coincide with the requirements of law. Licentiousness and severe restraint are extremes that meet. If you will practice the former, you must expect to endure the latter. And though mob join with mob, and you madly usurp for a time the functions that belong to law and its appointed ministers,—you shall wipe bitter tears in the end, and under the restraints either of usurped or of legal power, you shall be made to cry out in anguish. To be free, you must be a **GOOD CITIZEN**.—*Vt. Chronicle*.

From the New York Observer.

#### SYNOD OF GENEVA.

Auburn, October 12, 1835.

Messrs. Editors.—The following resolution in reference to the "Central Evangelical Association of New York," was adopted by the Synod of Geneva at its recent session at Oswego; and the Stated Clerk was directed to forward it to your paper for publication.

Whereas this Synod are informed on what they deem good authority, that the ecclesiastical body calling themselves the "Central Evangelical Association of New York," does not sustain the reputation of an Orthodox body, and is not in fellowship with any ecclesiastical body with whom we hold correspondence; that the course of proceeding adopted by most of their ministers is calculated to divide, corrupt, and distract the churches; Therefore,

*Resolved*, That the Synod deem it irregular for any minister or church in our connexion, to admit the ministers of said association to their pulpits, or in any way to recognize said ministers or the churches organized by them as in regular standing.

Attest, S. C. AXTELL, *Stated Clerk*.

#### THE RIGHTS OF MAN.

There are in the United States, two theories of Republicanism,—the Puritanic, and the Jacobin. In many points, they coincide in doctrine, and in more, they may be expressed in the same language; but they rest on different foundations, lead, in many important respects, to the adoption of different practical rules, and terminate in different results. To a considerable extent, the political notions that actually exist in men's minds, are an irregular *linsey-woolsey* of both materials. The consequence is, that people confound themselves in speculation and in practice; one part of their measures defeats another. It is of some importance, therefore, to unravel this web of heterogeneous notions, and separate the precious from the vile.

The Puritanic theory is essentially religious; the Jacobin, atheistical. The first had its most perfect development in New England, the other in revolutionary France.

The Puritanic system regards man as a *fallen* creature; as naturally sinful, and blinded by sin; as, therefore, unfit to govern, and needing to be governed; as

having forfeited, by sin, all claim to every thing good, and therefore incapable of receiving, on the ground of unmodified abstract right, any thing but eternal damnation; yet, as placed under a dispensation of mercy, in which he is with propriety dealt with as favorably as circumstances will permit; as having duties enjoined upon him by God, and therefore a right to perform them without hindrance from men; as capable, under this dispensation of mercy, of attaining to self-government, and fitness to govern others. This system rejects all hereditary authority; for all are born unfit to possess it. It demands that means and opportunities of improvement be furnished to all; and that all be entrusted with the government of themselves, and admitted to a share in the government of the state, when they have made such use of these means as to become fit for it. Hence, the common school system of New England; for, on this system, a republic of uneducated citizens is a glaring absurdity. Hence, our higher seminaries and other means of mental and moral culture. Hence, in the early days of some of the colonies, none were admitted as voters, who had not so profited by the means afforded, as to be members of the church,—a standing below which, it was supposed, no man could innocently remain. If this rule was ever proper,—which may be doubted,—it soon ceased to be so, and was changed. But the idea on which that rule was founded, still remains among us. We still require men to become fit for citizenship, before they enjoy it. That they will be fit, in respect to knowledge, at the age of 21, we take for granted. New England will not suspect herself of such treason to her own principles, as to suffer any considerable number to grow up without it. And, as to moral fitness—the laws, nominally at least, require voters to be "of good moral character."—This is the Puritanic system of "liberty and equality."

The Jacobinic system is, in its nature, Atheistical. Even the truly pious men who adopt it—and such are to be found—do not deduce it from their religious creed, but from other considerations, in which God, and our relations to God, have no part. It is founded on a consideration—not of what man *is*—but what he *appears* to be, if you take him full grown, and consider his capacities, while you forget his relations to God, his frailty, and his sinfulness. Looking thus upon man, it begins to speak, not of his duties first, and then of his right to perform them; but of his rights, first, as if something good were due to him, under our administration of strict justice. Instead of regarding citizenship as a station to be acquired by becoming worthy of it, this system declares that "Men are born and always continue to be, free and equal, in respect of their rights." If logically followed out, it gives to the ignorant and vicious, all the rights which belong to the wisest and honest; and not only so, but it gives to all women and all children, all the rights of full grown and educated men. All the rights, thus claimed for all, are virtually comprehended in one—that of being subject to no law, to which they have not bound themselves by their own consent. It asserts, concerning the origin and authority of governments—"that the individuals themselves, each in their own personal and sovereign right, entered into a compact with each other, to produce a government;—and this is the only mode in which governments have a right to arise, and the only principle on which they have a right to exist." (*Paine's Rights of Man*.) Hence a feeling of superiority to law, as something that has no authority, except that we have given it. Hence, mobs, insurrections, anarchy, and, in the end, despotism.

Scarcely any one holds this system entire and unmixed; for, lucid and self-consistent as it is in theory, it is obliged, in practice, to borrow much from the other; and, as has been said already, the notions of many are a complete chaos of fragments of both systems.

Boston Recorder.

sible, in pamphlet form, a concise statement of the argument and design of his sermon on native depravity, and of his views of total depravity, original sin, and regeneration, agreeably to his declaration and explanation made before synod.

Dr. Wilson gave notice of appeal to the General Assembly, but said, in certain contingencies, he should not prosecute it.

**WHAT IS CONGREGATIONALISM?**—It is a thing 'every where spoken against.' It is a thing which has been the instrument of establishing the best institutions in the world, in New England;—which has originated common schools, and sought the interests of the common people;—which has fostered a spirit of liberty and equality, and which, in the war of the revolution, was conspicuous for sacrifices of blood and treasure. It is a thing which has not been content with the enjoyment of good order, and piety and religion at home—but has stood foremost in efforts to send the Gospel to the heathen—which has given men and money like water, to extend the kingdom of Christ;—which has been the prominent patron, if not the chief originator of schemes of benevolence for diffusing happiness through our own country; which has tumbled and built up, in the newly-settled parts of the land, a multitude of churches, not called by its own name, nor specially devoted to its own interests;—which has organized an hundred churches of another denomination, on the Western Reserve,—and sent them missionaries, at the expense of tens of thousands of dollars,—which is not weary in well doing, though the fruits of its labors are gathered by others,—and its generous and disinterested efforts are often set down as the result of bigotry, or of a spirit that seeks domination.

This is Congregationalism—not by definition, but induction;—not as it appears on paper, but as it appears in practice;—not as it stands forth in theory, but as it develops itself in facts.—*Con. Obs.*

*From the Vermont Chronicle.*

#### CLERICAL MEDITATIONS.

"It is the most striking instance of mortality that I ever saw—I think it suitable to have prayer," said the Doctor, after examining the broken head of his comrade who a few minutes before had been precipitated from his horse against a rock. The man before him, bleeding and breathless, the lamp of life extinguished in a moment, was urging his steed impetuously with another rider mounted behind him, when returning from the rallying of the neighborhood to extinguish a fire that had broken out in the woods. Headless of danger, he dashed forward on a rough, untroughed road, in a foolish rivalry to outstrip a neighbor that accompanied him, when he was hurried from time to eternity. The cider-blandly bottle had passed briskly and freely around the company collected to extinguish the fire, and after effecting this, there had been "fun, and as high a scrape as they had ever seen," said some of the witnesses of the scene. Now, here was the sequel of the afternoon's noisy frolicking,—the reeking corpse of a leading character in the preceding scene, one whose place of resort was the tavern—who has been charged with invading the inn-holder's domestic peace, and debauching the wife of his youth, and who, in the morning of that

day, was reported to have uttered the blasphemy of a fool, in presence of his wife and children, "There is no God." A visiting friend by my side, smelling the alcoholic effluvia of the breath around him, remarked, "I suspect he had been drinking." The reply of a member of the church, in reputable standing, was, "No; he had not drunk to do himself any injury; it was only S's imprudence." But now one who was the companion of S, at the inn-holder's bar, and who on many merry occasion had laughed, and sworn too, around the social glass, confesses—"a most striking instance of mortality—I think it suitable we should have prayer!" Struck dumb with the appalling spectacle, rarely had my mind, if ever, been more disconcerted with surprise and astonishment, yet never had I felt at liberty to decline prayer, whenever requested; and some broken petitions I was enabled to present over the inanimate body of this wretched man. It was thought by the Doctor a suitable time for the minister to pray, because the drunken libertine was killed, and the alarm had called him to the spot where he lay. But had he been careering still on the high road of iniquity, and diffusing around him the poisonous influence of his example, little would the same man have thought it needful, or suitable, to stop and ask the minister to pray—much less would he or S, thought of praying themselves.

The solemn thought was now urged upon me, "It is too late to preach again to poor S, or to pray for his soul, or for him to cry for mercy." The exit of his spirit from the world and the state of probation, left no room for that;—and a pious neighbor, stepping forward, said, "All we can do for him is to dress his body for the grave."

Memorable was that setting sun, when the wife and children of poor S, saw the body of that profligate husband and father returned, disfigured with wounds and covered with blood, silent in death. How bitter were their sorrows, when the evidence was complete and overwhelming that he had been driven away in all his wickedness! The toll-bath said in his heart, "There is no God"—and so had this wretched man been prompted by his depraved inclinations, to utter his blasphemy in the morning, and ere the evening shades encircled the earth, that insulted God required his soul.

How vast the difference between the death of the righteous and of the wicked! I have seen the mature christian fall asleep, and seen his body lodged in the peaceful grave, to await the second coming of his Lord, and have been comforted; for I have been assured, that though laid down in weakness, it would be raised in power, though in dishonour, it would be raised in glory, and that when the Saviour should appear at the great day, the pious dead would bear his glorious likeness, and forever dwell in his eternal kingdom of light and love. But where, O where shall the sinner and the ungodly appear! Loud were the accents of the oracles of God, that rang through all the chambers of my soul, as I witnessed the heart-breaking sobs and cries of poor S's widowed wife, and fatherless children. *It is a fearful thing to fall into the hands of the living God.—Say ye to the righteous, It shall be well with him, for he shall eat of the fruit of his doings. Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.*



With what emotions too, did this scene fill my soul when I remembered my work and duty, in relation to this man, as a pastor, and a spiritual watchman.—Solemn and momentous was this work, each day and week since I had entered upon it, nor had my responsibility been forgotten, as he with others had sat under my ministry, in the house of God; for social principles, or a fondness for scenes of the greatest publicity had frequently led him to the sanctuary.—But now could I lay my hand on my heart, and testify I have done all within the compass of my power, to pluck this brand from the burning? Had I sought out each avenue to his conscience and heart, and urged home the counsels, the claims, the warnings of heaven, with a heart yearning towards him with compassion? Could I appeal to my own divine Master, and confidently pronounce, I am clear from this man's blood? My work for him was finished forever, and how had it been fulfilled? O that this man's blood may not be laid to my charge! O that the strong impulse to pastoral fidelity, so powerfully felt, in these solemn circumstances, might habitually pervade my heart, and prompt me to the discharge of my great and arduous work as a minister of the Lord Jesus Christ!

How affecting, likewise, the thought, that Christian professors, and churches, and ministers of the Gospel, by countenancing and promoting intemperance—by holding in honor, dealing out, and circulating the cup of death, have led on multitudes in the highway to destruction. The wretched man, whose system had long been drugged with alcohol, and who had partaken in usual style, of the domestic brandy-bottle, just before, was pronounced by a Christian's lips, to have drunk nothing to do him injury. Impudence, in his estimation, had killed him, not considering that a brain heated and whirled with the poisonous stimulus, was the true abode of impudence, folly and madness. The sworn enemy of reason had entered her citadel, and she had fled, and the giddy, infatuated victim of folly rushed upon his doom, in an unexpected hour.

How long shall the dire charge of patronizing drunkenness rest upon the churches of the living God, and the dark story of many a deacon Giles' distillery, provoke the infidel's scorn, and grieve the hearts of those who fear God! Shall not the cry of souls that lie murdered beneath their altars, cease to plead against our churches, by their renouncing, unitedly, once and forever, the instrument by which they were slain; or shall they still, infatuated, bewildered, deceived by the enemy of all righteousness, call evil good, and good evil, and multiply the victims of the destroyer! Shall they not arise and wash from their robes the foul stains of intemperance, or shall they fasten upon them a deeper crimson, such as the waters of a flood can never, never cleanse away!—*ARCHIPPUS.*

*From the New-Orleans Observer.*

#### SUDDEN CONVERSIONS.

I do not believe in these sudden conversions, and Capt. J. to me, as I was speaking with him on personal religion. Men cannot become good all at once. We agree precisely in our views, Captain, said I.—The Bible teaches us that the path of the just is as

the rising light. It first dawns faintly, then steals along up the sky, and after a time the sun lifts its head above the horizon, and pours forth a flood of undubious light. In the same sweet and gradual manner does Christian character progress. But it begins at some point of time, does it not? Is it not essential to the very idea of a beginning, that it be instantaneous? We never speak of a beginning as if it were made up of parts, and had itself a beginning and middle and end.

Well, you may be correct metaphysically speaking, the first ray of light does not come gradually, but after all, practically, men do not become Christians only after long reflection.

I agree with you there too, Captain. Do you remember our friend Thomas B. I Yes, he was a first rate man. There was no fanaticism in his character. He was a calm, sober, intelligent Christian; and I was not surprised to see this composure and happiness on his death-bed. I was present when he died. He took me by the hand, and looked up in my face with an expression which I can never forget. Captain, said he, we have been warm friends, let me meet you in heaven. You are convinced, your judgment is satisfied of the worth of religion. Do not any longer withhold your heart. Come now to your Saviour. You must be decided. He continued to gaze in my face with a wistful look. I could not speak. Yes, said he, you must be decided. These were the last words he said to me. I did believe then, that I should have been a Christian before this time. Well, it was our speaking of a sudden conversion that led me to mention the case of poor Thomas. Don't call him poor, say rich Thomas, said the Captain, as he brushed the tears away from his eyes. It is true, I replied, he is rich now, for he was heir of all things. Well, when he first came to our session to ask us to admit him as a member of the church, we were not acquainted with him, and asked him the circumstances of his conversion. Two weeks ago last Sabbath evening, said he, I was passing by ———— Hall, and saw it lighted, but for what purpose I did not know. Just as I came opposite, there came up a little dash of rain—I stepped in. Mr. ———— was preaching on the subject of immediate repentance. I had not heard a sermon for a year and a half. It seemed to meet my case as much as if the preacher had known all my history, and had made the sermon on purpose for me. I had a great many different feelings in that hour. Sometimes I felt angry with the preacher. Then I said to myself, they are all a set of fanatics. There is no philosophy in all this. Then my mind was drawn on by the argument. My mother's early instructions and prayers came up, and before the minister had concluded his discourse, I resolved to take his advice, and begin that very evening to seek God with all my heart. I went home, and first my mind should be directed from my purpose, retired immediately to my room, and took up my Bible. I happened to open it at the parable of the prodigal son. It seemed to me my own case, and I resolved that I would arise and go to my heavenly Father. I did so. I knelt down and began to confess my sins. The thought that God, as a kind Father, stood waiting, ready to forgive and receive me, quite overcame me, and broke my heart. We received him to the com-

memion of the church. You know what his course of life has been. His character rose in intelligence, and purity, and usefulness, gradually, like the rising light, till the day of his death. Yes, and if I had taken his advice, and been decided then, I might have been a happy Christian now.

Captain, said I, my dear friend, take his advice now. It is not too late. *He decided.* Arise and go to your Father. It is more than fifty years that you have thought seriously of religion. It will not be a hasty decision if you begin now. I know it, said he; the idea that I could not begin at once, has always kept me from becoming a Christian.

Will you pray with me? *I will begin now.* We were alone in his parlor. We fell upon our knees, and I fervently begged of God to confirm that resolution by his Holy Spirit. We arose. I only caught a glimpse of his agitated countenance. He turned and looked out of the window to conceal his tears. After a moment he passed quickly to his chamber.

The next day his family and friends could all say, "Behold he prayeth!" for household devotion was immediately instituted. No matter when he became a Christian.

H. J.

*From the Pastor's Journal.*

#### AN AWAKENING DEATH-BED SCENE.

'Twas midnight; the bustle of the city was hushed—men had mostly retired to rest, and I, lonely in my room, was about to quit my studies for the night, when suddenly some person knocked at the front door. It was a friend, who brought me the message that his sister was at the point of death, in great distress of mind and wished to see me. We hastened to the house, which was several squares distant, where I witnessed one of the most solemn and impressive scenes that my eyes ever beheld. We were conducted into an upper room where the sick lay. On entering the room, the first thing that struck me was an assembly of about a dozen friends, who were nearly all bathed in tears. I cast my eyes into one corner, where stood a bed, in which I beheld a delicate female writhing beneath the lashes of an aweful conscience, as well as the tears and pangs of death. As I walked up to the bed, one of the friends told her, "Here was the minister who had come to see her. Summoning up her remaining strength, she turned round, and casting a look of the most intense anxiety at me, she grasped my hand. I shall never forget it, for it was a dying grasp!" "See," said she, "what shall I do to be saved? My time upon earth is short, death is at hand, and something must be done soon!" I immediately began to explain to her the plan of salvation through Jesus Christ, and directed her to him, as the only hope of perishing sinners. After listening to me for about ten minutes with the most intense anxiety, to catch every word as it dropped from my lips, she heaved a heavy sigh, and said, "But don't you think it is now too late? I am afraid I have put it off too long!" I was shocked; for verily the scene was enough to make the blood run cold in my veins. Involuntarily I ejaculated, "My God, what shall I do, what shall I say to her?" I assured her of the Saviour's ability and willingness to save all, even the vilest of the vile; "him that cometh unto me, I will in no wise cast out." I told her that even the dying thief applied to Christ for mercy, and was accepted. I directed her to follow his example, while I engaged with her in most fervently imploring the mercy of God through Jesus Christ. After prayer, we sang the hymn, "Alas! and did my Saviour bleed," &c. while she sighed and wept. I again spoke to her, and endeavored to fix her attention upon

Jesus as the friend of sinners, and especially of the distressed. After some minutes she again answered in something like the following language: "O! but don't you think it is now too late? I have had so many calls, and have neglected them, and I am afraid it is now too late! I had a friend, who died some years ago, and upon her death-bed she most solemnly warned me, not to delay repentance. O that I had obeyed her dying advice!" She then desired to be raised up in the bed, which was done, while a death-like silence reigned in the room, and every eye was fixed upon her. She then addressed her friends in nearly the following words: "O! I beseech, I entreat you all that stand around me here, not to put off repentance until you come into my situation! Is not this hard? Is not my case hard? O! do not wait until it is too late!" It was too much! the tender flush and kneeling down by her bed-side, ready to sink from such a scene. Many of the friends began to weep aloud. She was again laid down in the bed, when I once more assured her of the willingness of Jesus to save her, and entreated her to give herself to him. After a short pause she said, "O! that I could see Jesus! I would like to see his face, and see how he looks!" I told her, "you will soon see him, only commit your soul into his hands." These were among her last words, and she became more composed and calm. It was now evident that death was approaching, and the physician standing by, whispered into my ear, "Death is working on her now." She could speak no more; her lips began to quiver, her eyes stared, her cheeks grew pale, her pulse beat fainter and fainter, her breath became shorter and shorter, and the clammy sweat of death issued through every pore. In a few minutes she breathed her last without a groan or a struggle.

Beyond this point we trace the spirit no farther, nor venture to inquire for its doom. But we may appeal, dear reader, to you, and ask, if some dreadful disease were to overtake you, and in a few hours usher you into the presence of that Almighty God, who knows every thought of your heart, would you be prepared to meet him at his judgment bar, and give an account of the deeds done in the body? Say you, *I am young*, I enjoy the best of health! So was the woman whose death I have just related. She was in the bloom and vigor of life, was always very healthy, possessed an abundance of the good things of this world, was surrounded by gay associates and earthly pleasures, and had every reason to expect future days of prosperity and happiness. But alas, how soon did the blooming rose of life fade upon her cheeks, and every earthly enjoyment vanish! You are not too young, nor too healthy to die, and that very soon. But, say you again, *I am no great sinner*? I have never been guilty of any peculiar crimes; I have always respected the laws of God and man, and I led a moral, honest, and upright life, and I have not much to repent of! Precisely such was this young woman. Her character was indeed unusually good; not a spot or blemish had ever stained it; she was amiable, intelligent, and virtuous; every person spoke well of her. But O! how evil, how sinful, how polluted, and how unfit for heaven did she find herself upon her death-bed. Or will you tell me that you are a *professor of religion*, a member of the Christian church, and perform all the duties of religion? I answer, so was this young woman. *She was a member of the Christian church, she did profess to be a follower of Christ, and observed all the external duties of Christianity*, but alas, felt in her hour of trial, the want of evidence of a change of heart: "the one thing needful." "She had the *form of godliness*," but no proof that she possessed its *power*."

#### THE NEW PLAN.

*Slavery.*—The communication of Melancthon, of

last week, proposing a purchase of slaves, has been well received. We take pleasure in copying from the *Paris (Ky.) Citizen*, the following extract from a speech of General Harrison:

"Should I be asked if there is no way by which the General Government can aid the cause of emancipation? I answer that it has been long an object near my heart, to see the whole of its surplus revenue appropriated to that object. With the sanction of the States holding the slaves, there appears to me to be no constitutional objection to its being thus applied; embracing not only the colonization of those that may be otherwise freed, but the purchase of the freedom of others. By a zealous prosecution of a plan formed upon that basis, we might look forward to a day, not very far distant, when a North American son would not look down upon a slave."

The above, from a man now before the people as a candidate for the highest office of the country, will be read with interest.—*Cin. Journal*.

**MARTYRS.**—According to the calculations of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 100,000; under the Duke of Alva, 36,000 were executed by the hangman; 150,000 by the Irish massacre, besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the bastille or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1400 years, amounts to 50,000,000.—*Buck's Expositor*.

**Mr. Parker's Church.**—The *New Orleans Observer* says:—We are happy to say, that the peace and prosperity of the congregation under Mr. Parker's care, have been uninterrupted during the summer. On the Sabbath there have been public services twice in the day, and most of the time a meeting in the evening. On Wednesday he has had a stated lecture. On the first Sabbath of each month the communion of the Lord's Supper has been administered, and on every such occasion, there has been an accession of new members to the church. The friends of evangelical religion here have reason for thankfulness, and to pray and labor for a still greater enlargement of the church. Let them not rest until the righteousness thereof go forth as a brightness, and the salvation thereof as a lamp that burneth!

## REVIVALS.

### REVIVALS.

**LONDON, N. H.**—We understand that there is a pleasant state of things at London village. There have been some hopeful conversions. It is cheering to find the evidence that God has not deserted us.—The extensive and abounding wickedness is so great that we might well fear that the Lord would not hear the prayers of his people.—*N. H. Obs.*

**PLYMOUTH, N. H.**—Since the meeting of the General Association, there has been a good degree of solemnity and attention to the concerns of religion. We have received no very particular accounts; but have understood that several have submitted to the government of the Messiah; and the interest on the subject of religion has not abated.—*Id.*

**SUMMER HILL, N. Y.**—From *Rev. Samuel Scott*.—It is with unfeigned gratitude to God that I record the outpouring of his Spirit in this place. A tenderness of heart, and grief on account of prevailing wickedness, has been manifest on the part of a few of the members of the church, for a number of months. We felt that deliverance must come from God, and sought his gracious aid. On the first Sabbath in June, our Baptist brethren began a meeting of protracted worship, which continued eleven days. During this meeting and immediately preceding it, four individuals indulged a hope in Christ. The second Sabbath after the conclusion of the above mentioned meeting, we began one of like character in our meeting-house. The season will long be remembered, as one in which the Lord was present by his Spirit, and made his Word powerful. About sixty indulged the hope of pardon through Christ, during the two meetings, besides several who were greatly strengthened in a previous trembling hope.—The spirit of benevolence has much increased. A spirit of prayer continues. The people of God seem to feel the necessity of making constant efforts for the salvation of their friends and neighbors.—May we labor with delight, and reap in the vineyard of our Lord.—*Home Missionary*.

**WESTERN REVIVALS.**—We are much gratified in looking over the columns of the *Cumberland Presbyterian* of recent date, to see the cheering intelligence communicated to that paper relative to the work of the Holy Spirit.

In one communication, dated Bush Grove, Tenn., 28 are said to be hopefully converted to God. In another, to which no date is given—the author of which had attended five camp-meetings—57 hopeful conversions are mentioned. In another, dated Edmonton, Ky., 20 are said to have professed religion. In another, dated Union Town, Pa., 31 are said to have joined the church. In another, dated Madison Co., Ala., 19 hopeful conversions are stated. These meetings were generally carried on by Methodists, Presbyterians, Baptists, and Cumberland Presbyterians. A unity of feeling seemed to prevail.—*St. Louis Obs.*

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, Miss Susan, daughter of Mr. Russell Hotchkiss, aged 19.

In this city, on the 1st inst. Warren Wilson, a colored man aged 23.

In Poughkeepsie, N. Y. on the 20th ult, after a few hours illness, Mrs. Elizabeth A. wife of Mr. Thomas P. Staughton, and daughter of Capt. B. F. Thompson of this city.



## JOCEP.

## CHRISTIAN DEVOTEDNESS.

BY HERNARD BARTON.

No man that warreth, entangleth himself with the affairs of this life, that he may please him who has chosen him to be a soldier. 2 Tim. ii. 4.

He who would win a warrior's fame,  
Must shun with ever watchful aim,  
Entangling things of life;  
His couch the earth; heaven's arching dome  
His any tent; his only home  
The field of martial strife.

Unwearied by the battle's toil,  
Encumbered by the battle's spoil,  
No dangers must affright,  
Nor seduce to slothful ease,  
Intent alone his Chief to please,  
Who call'd him forth to fight.

Soldier of Christ, if thou wouldst be  
Worthy that epithet, stand free  
From time's encumbering things!  
No earth's enticements fear'd, abhorred,  
Knowing thy leader is the Lord,  
Thy chief the King of kings.

Still use, as not abusing, all  
That fetters worldlings by its thrall;  
With fame, with power, with pelf,  
With joy or grief, with hope or fear,  
Whose origin and end are vain,  
Entangle not thyself.

These close enough will round thee cling,  
Without thy tightening every string  
Which binds them to thy heart,  
Beside them not! thus thoukest were;  
But while parting them, prepare  
From each and all to part.

For the *Intelligencer*.

Died of consumption, in this city, on Sunday last, in the exercise of christian faith, Harriet Rosette Lanson, aged 18.

At the age of eight years, she was taken from an abode of wretchedness and vice, and placed in a situation where she was brought up in the nurture and admonition of the Lord. She never possessed, from childhood, the fondness for dress, company, and gayety, so common among young persons, but devoted herself with fidelity, to the duties which her circumstances required. For several years she was a member of the Sabbath School, where she manifested an uncommon degree of seriousness. Her questions and answers were not only indicative of deep interest, but a capacity to understand and appreciate the great truths of the Bible, with which she showed a degree of familiarity uncommon even in those of riper years. Eighteen months since she became hopelessly pious, and last spring publicly professed her faith in Christ. At the

time of her conversion, there appeared a marked change in her springs of action, which to her friends, was evidence of her sincere discipleship. She possessed great simplicity, humility, tenderness, united with independence of character. Early in September she was attacked with consumption, which threatened immediate dissolution; but she survived two months, and bore her sufferings, which were great and incapable of relief, with fortitude and submission.

During her illness she exercised joyful trust in the promises of God's word, and faith in the Saviour, whom she hoped soon to meet. Her feeling was, "not my will, but thine be done;" at the same time she seemed rather to desire to depart and be with Christ. Her friends committed her body to the dust, in the confidence of a glorious resurrection. They had hoped her life might be spared many years, a blessing to them and the world; for she was peculiarly fitted to be useful, especially among her own color, to whom she wished to devote herself. But she has left them, and gone to a brighter and purer, a better and happier world.

"I love the sacred book of God; none other can its place supply. I do not wonder that we are so unholy, when we study this precious revelation so little. It is true we cannot see its glory, but in the light of the Spirit; but then the Spirit is promised, and the Spirit works by means of the word. I may say I have scarcely read any book but the Bible; but had I my life, short as it has been, to live over again, I should confine myself still more exclusively to it. I am persuaded that much of the confusion in the minds of Christians at the present day, arises from neglecting to read the scriptures so much as they ought."—*Isabella Campbell*.

## ASSOCIATION OF NEW-HAVEN WEST.

The semi annual meeting of the Association of the Western District of New-Haven County, will be held at the house of the Rev. Jason Atwater, in Middlebury, on Tuesday the first day of December, at 11 o'clock A. M.

LEONARD BACON, *Register*.

## CONFERENCE OF CHURCHES.

The next Conference of the Congregational Churches will be held at Salem Bridge Society, on Tuesday the 17th day of November. The delegates will assemble at 11 o'clock, A. M. Should the weather be so unfavorable as to prevent the meeting on that day, the Conference will meet the first fair day, provided that day occur before Saturday of the same week.

On Tuesday the first day of Dec. the Conference is expected to assemble at South Britain.

By order of the Conference,  
T. DWIGOT.

## CONTENTS.—No. 24.

Letter from Mr. Whiting	360	Synod of Geneva.—The rights		Hartford co. Temp. Society	379
Letter from Mr. Goodell	370	of man	375	Case of Dr. Beecher	ib.
Missionaries to France	371	Is Satan divided against himself	376	What is Congregationalism?	380
Correspondence of A. H. M.	372	The case of Mr. Barnes again	ib.	Clerical Mediations	ib.
Professors of religion who have		Synod of Va. on Slavery	ib.	Sudden conversions	381
removed to the West	373	The Practic'd Church Member	377	An awakening death-bed scene	382
Rev. J. F. Brooks, Belleville, Ill.	374	Alcohol a deceiver	ib.	The new plan	ib.
Encouraging prospects in West-		Journal of a Missionary to the		Mr. Parker's church.—Revival	383
era Africa.—Liberia	ib.	negroes in Georgia	378	Obituary	ib.